
MISTAKES
ABOUT
MODERATION
DETECTED,
AND THE
True Nature of it Explain'd.

MISTAKES
ABOUT
MODERNITY
DETERMINED



*Mistakes about Moderation detected,
and the true Nature of it Explain'd.*

I N A
S E R M O N
P R E A C H ' D

The 27th Day of *August*. 1710.

In the Parish Church of

B O S T O N

In the County of

L I N C O L N.

By **EDWARD KELSALL, M. A.**
Vicar of *Boston.* *K*

L O N D O N:

Printed for *Jonah Bowyer* at the *Rose* in *Lud-*
gate-Street, and sold by *George Barton*,
Bookfeller in *Boston*. 1710.

And the true Nature of it Explained.
As taken about Moderation detected.

I N A

SERMON

PREACHED

The 27th Day of August, 1710.

In the Parish Church of

BOSTON

In the County of

N.



LING

BY EDWARD KESSALL, M.A.

Vicar of Boston.

L O N D O N :

Printed for Joseph Stanger at the Golden-Lane
in Fleet-Street, and sold by George Baring,
Bookbinder in Boston, 1710.

P R E F A C E.

WHEN this Discourse was deliver'd from the Pulpit in August last, I had no Design to appear with it in publick: But after a second Preaching of it before a smaller Audience, a Gentleman then present, whose Friendship ought to command any thing from me, urg'd me to Print it; suggesting that among the many Pamphlets, which to the Dishonour of God and scandal of good Men fly about, tending chiefly to heat us and foment our Divisions, or to amuse and lay us asleep with the plausible Pretence of Moderation. A Discourse on this Subject might be seasonable and useful, at once to detect the Errors and Designs of some, and to confirm the Zeal and Resolution of others. With some Reluctancy I put a Copy of it into his Hands, obliging him to communicate it to one or two Eminent Divines whom he named, and let its Fate be determined by their Judgment of it, Thus it comes Abroad. How it will be receiv'd in the World, I know not, neither am much concern'd. If Pity and Concern for the mean-
ness

P R E F A C E.

ness of this Performance, so short of the Dignity of the Subject, do but stir up some abler Hand to undertake it, I have my Wish, and the utmost that my Vanity tempted me to expect, and shall sit down with the Thought that this Publication was not altogether useless.

When this Discourse was deliver'd from the Pulpit in August last, I had no Design to appear with it in publick: But after a second Perusing of it before a smaller Audience, a Gentleman then present, whose Friendship oblig'd me to command any thing from me, urg'd me to Print it: I hesitating thus among the many Pamphlets which to the Discontent of God and several of good Men lay about, tending chiefly to heat us and ferment our Divisions, or to amuse and lull us asleep with the plausible Pretence of Moderation. A Discourse on this Subject might be reasonable and useful, as our to detect the Errors and Designs of some, was to confirm the Truth and Resolution of others. With some Reluctancy I put a Copy of it into his Hands, obliging him to communicate it to one or two Learned Divines whom he nam'd, and let the State be determin'd by their Judgment of it. How it comes abroad. How it will be received in the World, I know not, whether any much concern'd. If Pitt and Cornwallis for the mean-
Phil.

Philip. 4. 5.

*Let your Moderation be known unto all Men:
The Lord is at hand.*

I Purpose by God's Help in the ensuing Discourse: 1. To shew the Apostle's meaning in these Words. 2. To make a practical Use of them; and by the way to make some short Reflections upon the Mistakes which weak or designing Men have fallen into, in relation to this piece of Scripture, and to the Virtue here recommended.

The Meaning of the Apostle in this Advice cannot be better found out, than by considering the Circumstances which the Christian Religion, and the Professors of it were in at that time. Assaulted they were on one side openly by Heathens and unbelieving *Jews*, on another side secretly, and therefore more dangerously, by Hereticks and false Brethren. The *Jews* and Heathens thought themselves Potent enough to crush the Christian Religion in its Infancy, and to destroy the Church by open Force: For what cou'd not the confederated Powers of the Earth do against a few poor illiterate Fishermen? But if the Church, contrary to human Expectations, shou'd by more than humane Assistance escape the open Violence of her declared Enemies, then in all Appearance she must still

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Still be Ruin'd by the more crafty Management of Heresy, Schism, and Division. In this part of the Work the *Gnosticks*, those wicked Followers of *Simon Magus*, were the first and principal Managers, who were the first and great Masters in the Art of TempORIZING to all succeeding Ages. When Persecution came, their Consciences were large enough to offer Sacrifice to an Idol, to comply with any Imposition, rather than take up the Cross, and suffer Bravely and Honestly. But this was not all: To ingratiate themselves at once both with *Jews* and Heathens, and thereby to avoid Persecution, they had contriv'd a System of Principles for the purpose, had corrupted and undermin'd the very Foundations of Christianity, vilify'd and falsify'd the Holy Scriptures themselves, forg'd new ones of their own under the venerable Names of the Apostle; in truth, destroy'd Christianity, and out of it and Judaism, and Heathenism, and some private Inventions of their own blended together, form'd a Scheme of Religion altogether new, very little Christian, but relishing very much of the worst of all the *Jewish* and Heathenish Superstitions. An Invention it was, calculated entirely to serve Secular Purposes, to preserve the Ease, to gratify the Lusts of Men, to avoid Persecution by mean and wretched Compliances, and complementing, and soothing all the Enemies of the true Religion. All the while they insulted and mocked the Miseries of the true faithful Servants of Christ, for not entering into their Measures, but submitting to suffer Persecution rather than to deny their Master.

Such were the Enemies, such the uneasy Circumstances which the Church of Christ had to struggle

struggle with during her Age of Infancy. And is it possible to imagine, that when the Case stood thus, the Apostle wou'd exhort his *Philippians* to practise the modern Notions of Moderation? That is, to be indifferent in their Religion, to comply for the sake of Peace or worldly Convenience with those, who at that time called upon 'em to offer Incense to an Idol? Or for the mere Name of Union to joyn with the *Gnosticks* and *Judaizing* Hereticks in sapping the Foundations of Christianity, depraving the Doctrines, corrupting the Purity of its Morals? Is it imaginable, I say, that such false, such double Dealing as this, was the Moderation recommended by the Apostle in my Text? Can it ever be thought, that he whose Zeal against such vile Practices shines throughout all his Writings, should himself encourage the Hypocrisy he elsewhere re-proves with so much holy Fire and just Indignation in several Passages of his Epistles? After such an Example set us of Apostolical Zeal, heroick Fortitude, and vigilant Care for the Honour and Interests of the Christian Church, is it credible that our Apostle would perswade People under the colour of Moderation to wink at those Enemies of the Truth, not to speak against them, not to reprove their gross Impiety and Hypocrisy, not to expose their Errors, not to detect their Practices, not to obviate, by all just and prudent Methods their wicked Projects and Designs, formed against the Christian Church and Religion, not to warn People of the dangerous Tendency of such Combinations in Iniquity, and all this forsooth, lest these Enemies of all Goodness should be offended? He who was so warm with *S. Peter* for some such like undue Soothings and Compliances with the *Jewish* Christians in their Errors. whereby the Church of

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God

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God was in danger of Suffering, Loss, Damage, and Scandal, wou'd not sure justify and persuade the like Practices in others under the plausible Name of Moderation. He who with so much Zeal and Success opposes the false Doctrines and loose Practices of the *Gnosticks* and *Judaizing* Christians through all his Writings: He that upon all occasions encourages the Christians to bear with Patience and Constancy the Sufferings which God had appointed for them, assuring them, that *the light Afflictions* they met with here being but for a moment, shou'd work for them a far more exceeding and eternal weight of Glory, and that the time was drawing on a pace when God wou'd in a visible, terrible and extraordinary manner assert their Quarrel against their persecuting Enemies, first in punishing the *Jews*, destroying at once their Nation, City, Religion, and Temple by the *Roman* Armies, and in due time punishing the *Romans* themselves, destroying their Empire by the Incurfions of barbarous Conquerors, Nations unknown till the Terror of their Arms made 'em known; I say, he that uses such Discourses as these, to persuade the Christians of that Age to persist bravely and boldly in their Religion, in defiance of open Violence as well as of secret Treachery, cannot without Blasphemy be thought capable of exhorting those same Christians to betray their Religion, to humour those Times, to yield to the Violence of their Enemies, to comply with their unjust and wicked Commands, to fall in with the Treachery of Hereticks, Deserters, and false Apostles, or for secular Reasons, whether Peace, Policy, Safety, or any other Inducement whatsoever, either to give up, or corrupt the Religion which the Blessed Jesus deliver'd to Mankind.

This therefore cannot be the meaning of the Moderation here recommended, as some People wou'd

would bear us in hand. For to fasten such a meaning upon it, is to make the Apostle in one part of his Writings contradict what himself hath advanced in another: and to deal so by any Writer of Note and Character, is rude, by an inspir'd Writer is impious. It is making one Apostle contradict another: for St. Jude calls upon us to contend earnestly for the Faith that was at once deliver'd to the Saints. And the Church of Laodicea is in the Writings of St. John threaten'd to be spew'd up, her Candlestick to be remov'd for her Lukewarmness and Indifference in Religion.

But to pass from the Mistakes of Men to the true Intent and Mind of our Apostle; we lay it down as a *Postulatum*, which, I think, no reasonable Man will deny us, That the Exhortation the Apostle here gives to the *Philippians*, together with the Argument used to enforce it, is such as was especially adapted to the Circumstances the Church was then in. *Let your Moderation be known unto all Men*: That's the Exhortation: *The Lord is at hand*; that's the Argument he uses for the Enforcement of it: Both certainly with a special Eye to the then State of the Christian Religion in the World.

Now what the State and Circumstances of the Christian Religion then were, we have already seen. We saw the Church at that time on one side attack'd openly by *Jewish* and Heathen Violence, on the other secretly undermin'd by *Gnosticks* and other Hereticks, who to screen themselves from Persecution not only temporiz'd with the *Jews* and Heathens, but joyn'd with 'em too in Mocking, in Discouraging, in Persecuting the true, Catholick and Orthodox Christian.

In this Posture of things the Apostle calls upon the true Christians to let their Moderation appear. *Forasmuch* it is in the Original, which by a Scheme

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of Speech common in the Greek Language is put for *ἡμετερις*, rendered by the Vulgar Latin *Modestia*, by our *English Moderation*, by Criticks *Equanimity*, or Evenness of Mind, Probity, Equity, Charity, Lenity, Clemency, Courtesy, Goodness of Nature. So various is the signification of the Word; I propose, before I quit this Argument, so to expound it, as not to leave out any Sense that it is capable of. Only I desire it may be observ'd here, that it does not signify a Latitudinarian Hypocrisy, or Indifference for Religion, a Willingness to comply with any Religion, and to be fix'd to none, a silent connivance at, or tacit Approbation of the Arts practis'd by Enemies against the Peace or Safety of the Church, and to the detriment of Christianity, a careless Neutrality or Unconcern how Things go, or a sitting still when the Doctrine or Discipline of Christianity is struck at by Enemies in disguise.

Of the several Senses which the Word will admit, those (I say) must be pitch'd upon as the proper meaning of the Apostle in this Text, which are most suitable to the Circumstances of that Age. Four Duties I shall accordingly pitch upon, as so many Heads, to which are reducible all the foremention'd Particulars, comprehended under the General Title of Moderation, each of them, I conceive, very seasonably press'd upon the Christians of that Age, namely, Patience, Perseverance, Charity, Self denial.

1. *Patience.* That there was need of it, no Man will question that ever read either in the Scriptures or elsewhere, of the Savage Cruelties and Barbarities practis'd against the Primitive Christians. *Be patient in Tribulation*, was S. Paul's Advice to the *Romans*; which we find urg'd by S. James with the same Motive made use of in my Text for Moderation. *Be patient, Brethren,*
unto

unto the coming of the Lord. There was almost a Necessity of embracing either Martyrdom or Apostacy: The latter a good Man durst not, the former he could not chuse, without being well furnish'd with Resolution and Passive Valour.

2. Perseverance, which is but the perfection of Patience. That to persevere in a brave and resolute Profession and Practice of the true Religion, to the end of our Lives, is a Duty incumbent upon all Christians, no Christian will deny, who remembers, that none but such must receive the Crown of Life. That to play the Apostate, Revolter, and Deserter from the true Religion, is to forfeit our Crown, the Holy Scripture assure us. That there is never more danger of Apostacy, nor greater necessity of Exhorting to Perseverance, than under a State of Persecution, is self-evident to any one that knows what Apostacy, Perseverance, Persecution, and Human Nature are.

So that to shew, that the foremention'd Duty of Patience, and this of Perseverance, are two Branches of this comprehensive Duty of Moderation, and were particularly in the Apostle's View and Meaning: No more is needful than to remember, that Probity and Evenness of Mind are some of those Significations we before observ'd, the Word *Εὐσυνία* does usually admit. What is want of Patience? What is want of Perseverance and Constancy in time of Persecution, but a want of that Even Frame and Temper of Mind which enables us to bear cross Events handsomly, to behave our selves under Afflictions with a Grace steadily to follow the Dictates of Truth and Reason, whatever Obstacles meet us in the way, never to guide our choice in Matters of so high an importance as Religion by Secular Reasons, Worldly Circumstances, and External Contingencies, never to let such things create in us an indifference
in

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in Matters concerning the Safety of our Souls? What is Courage but Equanimity? What is Equanimity in the foregoing respects, but Perseverance and strong Resolution? What can we think the want of these Virtues proceeds from, but Impropriety, a naughty Conscience, a Heart set upon the World?

Again, that Patience and Perseverance were two Special Duties intended by *S. Paul* in this Exhortation, appears also in some measure from the Reason wherewith it is enforc'd: *The Lord is at hand* It is the same Argument which *S. James* uses for the perswading of both these same Duties; *Be ye Patient: stablish your Hearts, for the coming of the Lord draweth nigh.* The Discourse in both Places is the same, and the meaning of it is this: That Crucify'd God, whom you suffer for, is every Moment present with you, at hand to eye and observe at once your Sufferings and your Behaviour under, then to help and support you while you suffer, to inspire you with Courage, Patience, and Perseverance, and to assure you of a Reward: He is moreover coming shortly in a more solemn and publick manner to take Vengeance of those who persecute and abuse you, to deliver you from their Malice, to extirpate your most implacable Enemies the *Jews*, to convert the *Roman Empire* itself before many Ages are gone about, to deliver that into your Hands by placing Believers at the Head of it; so that your Condition e'er long will even in this World be flourishing, as well as unspeakably happy in the other.

3. Charity is also included in the Apostle's Moderation, and is now undoubtedly implied in the Greek Word *ἑνικησία*; which derives its Extraction from *ἵκω* *Cedo*, and signifies a yielding or departing from our own Right, Interest, Ease,

or Pleasure, upon just wise and charitable Inducements. Which Christians in a suffering State and in private Capacity cannot otherwise do, than by carrying things as fair and inoffensively to their Enemies as innocently they may, bearing patiently the Injuries they do us, not provoking ill usage, but acquiescing in what we meet with, being Patient, Peaceable, Silent, and Passive, kind and easie to forgive, and to be reconcil'd. *Charity seeketh not her own*, says our Apostle elsewhere. And our Religion requires us to forgive our Enemies, to bless them that persecute and destroy us, to be kind to those that abuse and revile us, to be in short highly charitable to them who behave themselves very uncharitably to us. And it was very seasonble for the Apostle to press this Duty at a time, when it was possible the Spirits of Christian Sufferers might by degrees be sour'd or imbitter'd by a continual course of Persecution and ill usage.

Let me add, that one Office of Charity is to work, if possible, the conversion of our Enemies, to be instrumental to the Salvation of their Souls, not to wink at, but reclaim them from their Errors, to shew 'em the Dangers and Miseries into which they precipitate themselves, and to rescue them from the Jaws of Death and Hell. This is a proper Expression of Christian Charity, Zeal, and Love to the Souls of Men; and howsoever inconsistent it is with some Modern Notions of Moderation, with that Indifference, I mean, and unconcern for Religion, which of late Years hath under that name grown very much into favour and fashion, yet it is no Enemy to Moderation truly so called. One Virtue can never be supposed to destroy another.

4. The last Instance of Duty I shall particularly mention as a Specimen of the Moderation in my

Text

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Text, is self-denial. By which Word we are to mean, not only a very moderate use and enjoyment of those good things which God hath given us in this World, and sometimes denying and abridging our selves even in our most innocent and lawful Enjoyments; but moreover a readiness to part with all, to lose our Friends, to relinquish our Estates, to give up our Lives, to tear in sunder the strictest Unions of Flesh and Blood, and with violence to our own Inclinations to renounce the dearest Names, the strongest Obligations, the most agreeable and inviting Endearments, whenever the Honour of God, the Interests of Religion, the Safety of our own Souls, and the Peace and Quiet of our Consciences demand such a Sacrifice at our Hands. This is the Duty which our Blessed Lord recommends to us, when he requires us to *take up the Cross, to deny our selves, and to follow him.*

That Sobriety, Temperance, Abstinence, and Moderation in the use of God's Creatures, is at all times seasonable, especially in suffering Times, will be readily granted by all, who consider how unreasonable it is to expect, That Man will deny himself in great Instances of Tryal, who will not do it in little; that it is easier to part with a Lust, than to part with our Life for Religion, and he that will not do the first, will be hardly brought to comply with the latter; and therefore that it is good beforehand to try our selves in smaller Instances of voluntary Severity, e'er we venture upon the greater and more formidable; and by degrees to wean our Affections from the Pleasures of Sense, and ensure ourselves to Hardships, that we may have the less to do, be less disturb'd either with Terror or Surprise, when we meet with greater Sufferings: 'Tis like handling our Weapons, exerci-
sing

sing and training in little unbloody Skirmishes, that when the great Day of Battle comes, we may behave ourselves like skilful and good Soldiers of *Jesus Christ*. And that the greatest Instance of Self denial, Parting with all for *Christ*, is the proper Duty of Christians, especially under Persecution, and that Exhortations to it are then above all times seasonable and indispensably necessary, is evident from the Reason of the Thing, from the Nature of the Christian Religion, and from what we have already said under the foregoing Branches of Patience and Perseverance.

That such a Self-denial, as we are speaking of, is also included in the Apostle's Notion of Moderation, is evident from the frequent use of the Word in common Speech, for a Moderation of our Appetites and Desires in respect of sensual transitory Things. That the *Greek* word *ἐπιείκεια* will admit the same Construction, appears in that it signifies (as we observ'd before) a yielding or departing from our Right, or from the Pleasing and Gratifying our selves. And indeed such a Practice of Self denial, as we have now been talking of, is an innocent and useful Departing from our Right, and a much more modest and comely expression of our Moderation, than to be Clamorous and Vexatious to our Governors in Church or State, because they will not depart from their Right, when and as often as we fancy there is occasion.

And the Motive urged by our Apostle in the latter part of the Text, is equally applicable to the two last mention'd Duties of Charity and Self-denial, as it was to the two former of Patience and Perseverance. *The Lord is at Hand*, ready to reward your Charity, to make up to the full all the voluntary Losses you suffer now, to crown your pious Endeavours of gaining Souls

with Success here, with eternal Happiness hereafter. He is even now present with you to assist and support you under the Sorrows which you willingly undergo, to encourage you in every act of generous Self-denial, chosen Poverty, Discipline, and Mortification, and what you lose in secular Comforts he will do more than make up in spiritual. He eyes and observes you, makes himself an immediate Witness to every good thing you do, to every severe thing you suffer, whether by your own Choice, or by the Malice of your Enemies, in order shortly to wipe away all Tears from your Eyes, to turn your Weeping into Laughter, your bitter Mourning into solemn eternal Joy and Exultation. For so he himself with his own Mouth promised, when he was visibly conversant with Men, *Blessed are they that mourn for they shall be Comforted.*

These I take to be the principal Duties recommended by our Apostle to the Primitive Christians under the general name of Moderation, and to which the remaining Significations of the Word are easily reducible. Probity and Equity are that honest and upright Disposition of Heart and Soul, whereby a Man chuses rather to suffer all Extremities, than to violate his Conscience, betray his God, or revolt from his Religion: And so consider'd, they fall in with the foregoing Duties of Patience; and especially Perseverance, Lenity, Clemency, Courtesy, Goodness of Nature, are all but so many Branches of Christian Charity, and are so far from tending naturally to diminish or cool our Zeal for the Interests of Religion, that they sanctify and improve it, make it more Glorious and Successful, by extending the Effects of it to the Benefit of others as well as of our selves. The more we love our Brother, the more earnestly we shall endeavour his spiritual Advan-

tage; and the more we have of Lenity, Clemency, and Goodness in our Nature, the more easily we shall ingratiate our selves with him, and thereby carry on our pious and charitable Endeavours with Success.

After this Account given of the Apostle's meaning in these Words, it remains secondly, that we make a practical Use of them, as I promised in the beginning of this Discourse. To which end I shall shew how this Virtue of Moderation affects us; 1. As Men: 2. As Members of a Christian Church.

As Men, it will teach us, when ever God afflicts, or Men abuse us, to be Sober, Patient, and Quiet, to Persevere in our Duty with an unlimited Submission to God, and Charity to Men. It will make us content to be moderately Rich, nay, to be immoderately Poor; but not to be moderately Honest, or moderately Good. It implies, that we do not allow our selves so much as to taste of unlawful Pleasures, and that we be very sober and moderate in our use of such as are lawful. Every part of a moderate Man is under the strictest Government and Discipline. He moderates, that is, he bridles his Tongue, refrains from Reviling and Cursing, from uncharitable Censure, from impertinent Babbling. He calumniates no Man; he detracts from no Man; he conceals Secrets; and speaks but little, if any thing, of other People's Affairs. His Ears likewise are under the Law of Moderation. These he lends not to idle, obscene, lascivious, slanderous or malicious Talk. He commands his Eyes too, which are not like those the wise Man speaks of, *not satisfied with seeing*. He suffers them not to dwell upon pleasing, nor even to look upon sinful, forbidden, or dangerous Objects. He brings even his Thoughts, much more his Affections and Desires under the Discipline

pline of Moderation. If his Thoughts chance to stroll, or grow loose and vain, he immediately curbs and reduces them into order with Considerations of Religion, and of the Fear of God. He neither Covers, nor Rejoices, nor Grieves for any worldly Matter immoderately, is not immoderately Angry, nor soon provok'd into Passion. Perhaps his Moderation may recommend him to the Praise, Esteem, Respect, and Favour of Men: But these he receives with Moderation and Evenness of Temper, he covets them not at all, desires nothing with Eagerness and Violence, but the Favour and Approbation of Almighty God. He desires not Honours, Dignities, and Commendations: And if (as it often happens) they pursue him, and will throw themselves into his Lap, he receives 'em with Indifference, he wears 'em negligently, and at the same time that he has them he carries himself as though he had them not. His Moderation appears in his Eating, in his Drinking, in every thing he says, in every thing he does. He is always Pleasant, sometimes Merry in his Talk, but rarely breaks out into loud and indecent Laughter. His Discourse is mingled with Salt, but stings no Man; his Jesting is without Scurrility: His Voice without Noise and Clamour; his whole Behaviour without Bustle or Tumult; he thinks much more than he talks; and whilst his Eyes are fix'd on the Ground, his Mind is in Heaven. And thus he keeps his Soul and Body both under Discipline: Nothing Haughty, nothing Affected, nothing Loose, Wanton, or Wild appears in him. His Looks are composed and serious; his very Gate shews what he is, which is always Grave, Unaffected, Easy, and Natural. In a word, he is moderate in every thing, but in those things where Moderation itself is a Defect: He is not moderate in the Love of God nor in his Zeal, Activity, and Desire, to do him Service and Honour.

And

And this leads me to shew 2dly, how the Virtue of Moderation tends to affect us as Members of a Christian Church, where the Doctrine, Government, and Worship is truly Catholick and Apostolical.

And 1. it must not, it cannot surely abate our Zeal for her Preservation, her Credit, and Interest; because by the Welfare, and flourishing Condition of such a Church, the Honour of God and Interests of Religion are extended and propagated in the World; insomuch that so far as we lessen our Affection and Zeal for such a Church, so far we lessen our Affection and Zeal for the Honour of God, and the propagation of Religion; which surely no Christian Virtue can engage us to do. It is evident that St. Paul the Preacher of Moderation, did not think so; forasmuch as tho' he recommends Moderation here (where only thro' the whole Bible the Word is to be found,) yet in all his Writings, as well as in the whole History of his Life, there shines a bright inextinguishable Zeal of for the Propagation of the Gospel for the Welfare of the Church, for the Preservation of both from the wicked Attempts and Practices of all those, whether *Hereticks* or *Infidels*, who endeavoured either to corrupt the one or destroy the other. And it is evident to the Observation of the World, that after all the Endeavours made use of by designing Men, to abate our Concern and Zeal for our Holy Church, under the specious Pretext of Moderation; yet they themselves who use such Pretences, and make the greatest Outcries and Complaints for our want of this Virtue, have either very little of it themselves, or quite different Notions about it. For who are so violent in working forward their own Projects as they? Who so Industrious, Active and Zealous in carrying on the Interests of the several Sects and Parties they have espoused? I confess, it is Artful enough in them with such Pretences to blind or lull us asleep, while themselves are restless and violent, eternally busy in promoting their own Designs; Abusing and Slandering, as popishly Affected or Ill-affected the most Innocent of Men, if they be such as Oppose their Proceedings; Canonizing the most Guilty, if they concur with them in their Projects and Devices. And when we see others, who (if not of us, yet) must be own'd to be among us, joyn with

with these Underminers and Enemies of such a well Constituted, Orthodox, and Catholick Church; when we see them weaken (what in them lies) the Hands of those who are zealously affected for her Welfare and Happiness, and all this under the Colour of Peace, Union, and Moderation; how they will answer this to their own Consciences, I know not, but such a Proceeding will look in the Opinion of the World, very much like abusing this and other Pieces of Scripture, and the very venerable and lively Names of Peace, Union, and Moderation, to very foul and dishonest Purposes. I shall add no more, but dismiss this unpleasing Reflection with the famous *M. Luther's* Censure upon such Proceedings, *Maledicta sit Charitas quæ servatur cum jacturâ Fidei: Cursed be that Charity (or if you will, Moderation) which is maintain'd with the loss of true Religion.* Truth is stubborn, stiff, and inflexible. Tho' Men may flag in their Zeal, or vary and grow fickle in their Opinions, she varies not, but (like that God from whom she descends) is Eternally and Unchangeably the same. And tho' secular ends (cover'd under the name of Moderation) too often warp our Affections and draw us awry, yet Truth knows no Complaisance, continues still what she always was, and will not bend to any worldly Convenience whatsoever, not to save a Life, much less to save or procure a Place.

For, 2. Occasional Conformity has as little to do with the true Christian Moderation, as Indifference, Neutrality, and Unconcern for Religion. Indeed, it is itself but an Instance or Specimen of Indifference in as much as he whose Conscience (far from being tender) is loose enough to be of any Religion, is in the next degree to him that is of none: Only with this occasional Difference, that when it is practis'd only for the sake of Preferment, and to leap over those Fences which the Wisdom of the Government hath Established for the Preservation of our Church and Religion, (as it too often is) it has a scurvy Tincture in it of Hypocrisy and Contempt of Holy Sacraments. How else is it possible Men shou'd not think themselves always bound to pay that Obedience to the Laws for Conscience, which they do sometimes for Convenience? *If our Communion be unlawful, why do they ever join with us? If lawful, why*

not always? Is such a Dilemma as the most accomplish'd Sophisters and Advocates for Occasional Communion can never clear themselves of.

Then, seeing Moderation will not justify any Man's being indifferent in Religion, and unconcern'd for the Interests of Truth, and of the Church of God; seeing it is no sufficient Plea for his being an Occasional Communicant even upon Principle, (if such a Practice will admit any,) much less upon reasons of Interest or Ambition: It remains in the

3. And last place, that we shew briefly what is the proper Influence of this Virtue upon the Conduct of Men in respect of Religious Matters. I answer, that it makes us charitable never to the Errors, but always to the Persons of Men who differ from us. Which we may well be, and yet at the same time be watchful upon the Motions and Designs of such Men, when they seem to be level'd against the true Religion, or against the Safety, Welfare, Splendor, and Happiness of the Church of Christ. For no Man in his Wits can question but I may pity, I may befriend, I may advise my Adversary for his good, at the same time that I guard my self against the Mischief which I have reason to apprehend from him. We ought in the first place (what in us lies) to make 'em sensible of their Mistakes, and to reconcile 'em to the Communion of the Church, because the Interest of their Souls is concern'd in it; persuade 'em to worship God with us on Earth, that they may praise him with us in Heaven. Such a kind Office is a most important Expression of our Moderation and Charity. Perhaps at the same time they may be peevish with us, and give us little Thanks for our Pains. We must bear with it and go on, as long as there is any hope to reclaim them. And to make our Endeavours more successful, we must relieve their Poverty, if they be poor; we must pity them in their Sorrows; must seek by prudent Behaviour to win upon their Affections; and by a kind and good natur'd Carriage in all the Parts of our civil Conversation with 'em, convince them (if possible) that we really seek their Good. All this the Duty of Moderation will require at our Hands and justify; but it will not justify Illegal Compliances with them in favouring their Errors, for such Compliances will fall under the
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foregoing Censure of *Luther*, being a betraying of the Truth, and confirming our Brethren in their Errors.

But if after all, our Endeavours to reclaim them prove fruitless, Moderation will still oblige us to live in Charity with them, and as peaceably as the Difference will bear; and at the same time Prudence will require, as well as Moderation will permit us to be watchful that they do us no harm, and to pursue with Zeal and Vigour by all prudent and lawful Methods, the Interests of true Religion and the Advancement of God's Church upon Earth whatever their Sentiments be, whether they be pleas'd with us or not. Offences are many times taken when they are not given; and we must not slacken our Zeal and Diligence in the Service of God, for fear of giving Offence to Men: Remembering especially the Apostle's Admonition in my Text, *The Lord is at hand*, now to observe, hereafter to punish us if we do; as also to Reward to the full our Conscientious Discharge of these and all other Parts of our Duty both to himself and to our Fellow-Christians.

And at all times we must admit our erring Brethren into our Prayers, that God of his infinite Mercy will some way supply to them what is wanting either in our Endeavours or Success.

Even so——— May it please thee, O most Gracious God, to bring into the way of Truth all such as have Erred and are Deceived. Amen.



F I N I S.

A D V E R T I S E M E N T.

A Sermon Preach'd in *Lambeth-Chappel*, November the 19th, 1710. at the Consecration of the Right Reverend Fathers in God, *John*, Lord Bishop of *Bristol*, and *Philip*, Lord Bishop of *St. David's*. By *J. Adams*, D. D. Rector of *St. Alban Woodstreet*, and Chaplain in Ordinary to Her Majesty. Printed for *Jonah Bowyer*, at the *Rose* in *Ludgate street*.